825 just the same in any kind of tribe, just a different tribe, that's all." They knew nothing of totems being related or grouped as [615 moieties or phratries. J.P. said he had heard 616] of it, but neither the Wukchumni nor their neighbors did that.

PERSONAL AND FAMILY LIFE

Pregnancy, Birth, Infancy

843 A pregnant woman continued her work as usual until the quickening; even then she did not cease ambulatory work entirely but would do easy tasks such as gathering clover. It is said that not infrequently women away from home on such tasks would deliver unaided. M.L. remembered such an instance at Gutsnumi, when a woman returned to the village with twins: she had cut the navel cords with her long fingernail. Tabus on food were the usual ones on meat and salt and were observed from the first moon after menstruation failed. Even yellowjackets' larvae could not be eaten since yellowjackets are voracious meat-eaters. Neither could anything hard be eaten, such as dried cakes of meal, since this made the birth difficult. The result was that diet during pregnancy consisted almost exclusively of gruels and greens. A pregnant woman must not scratch her body lest it become ugly and wrinkled, nor her head as her hair would split and fall out.

The woman's husband observed the tabu on meat, did not fell trees by firing, did not hunt deer, did not gamble, and, in recent years, did not chop wood. The man's tabus were observed during pregnancy and until the newborn [846] infant's navel stump dropped off. There was no ceremonial observance of his renewal of a normal existence. The mother's tabus continued for about three months after delivery, when the resumption of meat, etc., was ritually observed.

805 "Women went by the moon and men by the 843 sun," said M.L., referring to menstruation and morning erection. By observing the phases of the moon a woman could judge fairly well when to expect her next period. When a period failed, she believed herself pregnant if it did not eventuate by the next occurrence of the moon-phase, and she began observation of the 843 food tabus. If the child was the woman's first, 854 her mother or grandmother made the first cradle for her. The child's second cradle, made also by mother or grandmother, was not started until the infant was delivered; to start it sooner would "make the baby come too soon." But this [177 is no longer the practice since the Mono-type cradles of fine willow, requiring more time for manufacture, have come in vogue; the former Y-frame cradle could be made in a few days. Also provided by the girl's mother were the necessary soft skins, shredded bark, and several sleeping mats for the infant. These things the woman kept in her storehouse.

131 7. šu ́lmao: Charlie Drake's place
8. kapa ́no: long hill lying northeast to
361 southwest on east side of valley
103 9. toi ́yok: high peak northwest of no. 5
10. wiše ́lao: hill between no. 5 and no. 9
11. wo ́nyu: village site on flat
12. ṭo ́po: hill south of no. 4
13. kiwe ́yu
14. soiyo ́'o
15. wai ́yo: seed-gathering camp
16. busuta ́o: a "bald" hill
17. ka ́lpo: an isolated hill

Not definitely located: 18, did꞉ ́pča: a spring near Jeff Long's ranch; 19, opni ́nyu: a Chukaimina campsite on Pughe's ranch; 20, po'o ́lo: a Chukaimina summer camp on Bill Curtis's: [?] place; 21, mašt꞉ ́nao: most important Chukaimina village.

592 The informant Mo. could recall only four houses and their inmates at Maštinao.

1. Mo.'s home; she lived there with her father and mother. She claimed her "brother and sister were already dead."
2. Mo.'s father's brother, Šo ́'ok (Copperhead) lived alone. He had been married, for his son's daughter was mentioned as "Mike's wife."
3. Mo.'s father's sister, Meyu ́lat, married Pu ́lkos; their son was Pus꞉n꞉nwait (P.M.). [P.M. said his father was Toihitcha, a not contradictory statement.]
4. Mo.'s father's female cousin, Koi ́yut, married a grandson of Pušl꞉l꞉n named Ai ́jo (Jack); their daughter was Ai ́n꞉k (Lillie).

BIRTH AND INFANCY

●843 The following information was entirely from Mo.

She said there were no prenatal tabus for the expectant Chukaimina mother or father.

844 Birth took place in the house. The mother was assisted by her own mother, sister, grandmother or, if none of her own kin were near by, some of her husband's women relatives would help. There was no rule. The woman squatted over a depression in the floor, and the attendant caught the baby on a basket tray (šo ́pai). The cord was cut with a cane knife (si ́k꞉d) to about four inches in length; the end was turned back and tied with milkweed string. When the stump fell off, it "was made into a ball with beads" and hung on the hood of the second [789] cradle. After the child abandoned the cradle, the stump was put in an anthill so the child would become industrious.

846 A hot pit was prepared for the mother in her own house. A depression was filled with coals and hot ashes, then earth, then grass and mats laid over these. The mother remained on this for ten days but she rose every three or four hours for a renewal of the coals. For the

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226 616 796 "all Nutuwich men out to catch salmon." Meanwhile the Tokelyuwich got out their "new" acorns, of which they had not yet partaken. Members of each moiety cooked the foods which they were responsible for, and a general feast was held at the river's edge. Everyone dressed in his best.

The first salmon caught was laid on a basket tray. This the Nutuwich chief held in his hand while he made a prayerful speech to the salmon, asking it "not to hurt the Nutuwich who were going to eat it." He told the people to be happy because many more fish would be coming. The Tokelyuwich chief, holding a basket of acorn meal, made a comparable speech to the acorns on behalf of the Tokelyuwich people. Thereupon, the Tokelyuwich all ate salmon with the acorn mush. Immediately after them the Nutuwich partook of salmon also.

During the rest of the day games were played, and at night more games and dancing served as entertainment.

A salmon ritual held at Očo´po, a Gashowu village, was recalled by E.M. The village was not directly on the river but they all went there for the feasting and returned to the village for the games.

262 616 Deer.--Deer and bear meat were tabu to the Nutuwich, which somewhat "balances" the "new" acorn tabu which the Tokelyuwich suffered. It seems difficult to believe that a staple meat such as deer could be eschewed entirely, but E.M. was positive in her statements. The tabu included antelope. "They used rabbits instead," E.M. claimed.

When a man killed a deer (the hunter would necessarily be Tokelyuwich) the camp manager or spokesman (yate'ič) went about "telling the women to get their acorns ready because there would be deer for supper." He said that "deer is the best meat and, if any one failed to come, a little piece would be saved and taken to him." The deer were then cut up, the head roasted in ashes, and the other parts broiled. The chief was given a ham, considered the best part. [252]

The hunter who had brought in the game could not eat meat from the first deer he had killed on this occasion, but took meat from some other. This tabu held for all hunting occasions, according to this informant, and was not merely the "first kill" tabu for a young hunter on the occasion of his first hunt.

LIFE CYCLE

Birth and Infancy

843 Only women who had to did heavy work during the last three months of pregnancy. There were no definite food tabus before birth, although some women ate only soft food from preference. After the birth occurred, the

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846 After the birth occurred, the mother drank only warm acorn soup (li´m·n) for six days or until the umbilical stump fell off. After that she ate only soups and seed food (lu´k·n) for two months.

[843] The father was not under any tabus during pregnancy, E.M. believes, but after the birth he ate nothing hard or greasy until the stump came off. He also did no hard work for one moon [month].

[841 343] There was no separate hut for birth or menses.

844 At the time of birth a girl's own mother or elder sister helped her. She lay on her back during labor (E.M. was uncertain on this point). A bear claw was soaked in water and the liquid was drunk to make hard labor easier. [237] [616] A woman of either moiety could use this. The umbilicus was cut with a sharp bone or clam-[823] shell; flint was tabu, and E.M. never saw a cane knife used. The afterbirth was buried in the ground. The mother lay on the hot bed of ashes only if she were very ill or her back ached.

854 [603] When the baby was born its paternal grandfather brought the first cradle (bi´·č), which had been made by a paternal aunt. This cradle was of soft willows and had a hoop awning.[65] The baby remained on this for two months, at [553] the end of which time it was named, removed to its permanent cradle (ah· ´l·č), and the mother was cleansed.

846 When the navel stump fell off it was put in a piece of buckskin and hung with a few strands of beads to the cradle hood for the baby to play with. If the stump were lost, the child would be subject to nausea. When the [856 789] child left the cradle, the stump was removed from it; for a boy it was placed in an oak tree so he would become a good climber, but for a girl it was put in an anthill to make her industrious.

854 553 At the end of two months the baby was put on its second cradle, and received a name selected by its paternal grandfather or grandmother. For a boy, the paternal grandfather's name was chosen, for a girl, her oldest paternal aunt's.[66] At the same time a "party" was given for the mother by these paternal relatives -- her husband's family. She was washed, dressed in new clothes, and partook of meat again.

844 846 The food and working tabus for both parents were observed only for the first child. But the use of the cradles, preservation of the navel stump, and the naming "party" were carried out for all offspring.

845 Twins were thought by some to be a misfortune. This was because of the belief that they were difficult to raise. Before visitors

[65] The hoop awning, E.M. explained, is useful only when the infant is supine; cradles of small babies were not stood upright.

[66] A rule more of theory than of practice, as the genealogies indicate. The important point is the emphasis on the male line. [611]

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and skin of the animal were laid on a blanket, and the Bear pošam formed a line and threw money on the blanket as they filed by. However, the Bear headman received only the paws or claws. The animal's head and teeth were thrown away. The hunter himself still retained the bearskin which he might give, but could not sell, to a Bear pošam; he could not give it to anyone else (S.O.). But according to B.O., the skin was sold or could be obtained by the Bear headman through the redemption process. In either case the hunter kept the carcass, the meat of which he was free to eat or give away.

Bear cubs were sometimes reared, but they were never given a ritual redemption as were young eagles. They could be sold to anyone, usually westward to plains people. B.O. himself once had a little cub which he "took away off and turned loose when he was big enough to look after himself."

Coyote.--Coyotes were rarely killed. But a killed coyote could be taken to a man of a Coyote lineage, and some money would be given in return The skin might be used for a Coyote clown costume, but was not valued otherwise. Evidently coyote redemption was not a regular practice and, possibly because of its rarity as a lineage animal, was not a profitable one for the hunter.

Naturally, no killer was totemically attached to the animal killed. Also, for all totemic animals except the bear cubs, the redeemers felt it incumbent upon them to honor their dead totem by the ritual payment.

LIFE CYCLE

Birth and Infancy

There were no definite observances or proscriptions during pregnancy. Some women ate only soft food as a matter of personal preference. Some avoided doing heavy work, such as pounding acorns, during the last months. If the prospective mother's residence were patrilocal, the mother-in-law might do her work for her; if she were at home, one of her sisters might do all her work (S.O.). A woman who felt sick did not have to work, relatives of her own family would help her (D.) But D. added that there was no rule for this: convenience and circumstance determined the behavior of all persons concerned.

A pregnant woman was referred to as čaˑn witːp nuš (will be baby [?]), and the act of giving birth was called axˑ ˈdiši. The woman remained in her own house where she lay on her back on a bed of mats during delivery. Two stakes to which she clung were driven into the ground on either side. Usually she had one woman assistant who might be any knowledgeable female relative of her own or husband's family. This midwife pressed the parturient around the